1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78
628 are the product of intermarriage and formal friendship. Intervillage
626 feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 All dealings with visitors are conducted according to elaborate formal
195 patterns. The language is rich in formal appellations, exclamations, and
562 honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members
[522] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 **Childbirth and Childhood.**—The child gets two sets of names, one
551 male and one female, as soon as the mother is known to be pregnant. These
●843 are one's own names given by grandparents of both lines. Taboos in
846 regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an
853 intimate connection between the infant and its father. Babies are nursed
862 until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No inter-
854 course is allowed during the period of lactation. Babies are carried on the hip, and sleep with the mother until weaning, when they are paired
[291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

881 **Puberty and Initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] A boy passes through a first initiation at about the age of 8 or 9,
[302] when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 The next change of status for both boys and girls occurs at marriage,
551 when, for the first time, they take on the responsibilities of regular work. Teknonymy is a matter of pride and follows the birth of the first child.
888 The name is retained permanently thereafter, even though the child should die. At about 45 both parents discard their ornaments and accept the
561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

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●843 Birth. During pregnancy the women wear small plaited mats around their hips, which they hold together in front with
847 their hands. Pregnancy is prematurely interrupted when the woman eats a powder made of pounded white stone (mănăŭlă) or drinks blood. Artificial abortion is not regarded as prohibited.

844 Birth takes place in the house (according to one isolated statement, also in a house built especially for this); the woman, squatting, according to Ehrenreich, is supported by her mother. The husband does not participate (according to Ehrenreich, on the other hand, he helps his wife). There are said to be all kinds of medicines to ease the birth. The umbilical cord is cut with a taquara splinter and ashes are placed on the wound. The afterbirth is buried in the forest.

846 Confinement is very brief. The mother lies in the hut for only one day; on the second day she is already up. After four days have elapsed, during which she eats only honey and some manioc mush, she washes herself in the shade with hot water which she has in a pot standing beside her. After that she resumes her work and may again eat everything. In former times the husband was likewise obliged to adhere to a certain diet, whereas allegedly he no longer does this today. In ancient times, "when the Karajá were still living under water," he adhered to
[1157] a diet for five months. Later, the husband merely remained in the house for six days; he ate neither fish nor manioc -- they were supposed to be too hard -- and daily emptied his stomach by vomiting, which he induced by eating honey with pepper or pineapple with pepper.

How long after the birth the husband stays away from his wife was not to be determined; in any case, however, the wife is treated with consideration for some time.

844 The skull of the newborn baby is pushed into proper shape by the father of the mother, or, according to another report, by the grandmother. It is then washed with warm water, then smeared with urucú and almesqua resin, whereby the red mucus comes off and the child becomes light. Then it is apparently

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526 The wrestling was very similar to that of the Karajá. If
574 one bout were not accepted, the challengers made a gesture of rejection with their arms, turned around, and went back to their row. Then one of them walked forward again, assumed the position of rest in the center, with his back to the opponents, and
[516] shouted until one of the latter accepted. The resting position was
[184] identical with that of the Karajá: they stood with the upper part of the body bent over and rested the arms on the knee. The victor performed a dance in front of the loser, shouting loudly; upon walking away, he moved his left hand over the head of the defeated one. Here, too, the chief stood on the side of the guests.

574 Only after the return from the wrestling match was food put before the Karajá; only now were they regarded as accepted and permitted to disperse into the individual houses.

● 843 Upon my departure from the village a strange ceremony took
628 place, the meaning of which, I believe, is that a girl made
723 pregnant during previous visits of Karajá was sent along with the Karajá to await the birth among them; whether she would then return could not be definitely ascertained; perhaps she went to the Karajá as a village prostitute. Shortly before departure, the chief took me by the hand and led me into the neighboring house. Here an obviously pregnant girl was sitting and /367/ spinning. She had to get up and lay her work aside; the chief's wife took off her neck ornament (I had already bought her leg bands from her in the morning). The girl then had to take a second bast apron and her net covering and go with us to the boat. Apparently this was very little to the girl's liking, for she wept bitterly and only gradually calmed down. The chief then made long speeches to me, the meaning of which, however, I could not understand. On the way, the girl was under the special charge of my Indian guide, who allegedly was her cousin. He was very gallant to her, carried her covering, brought food on a plate, etc. The girl always walked closely in front and behind him.

535 The masked dance that I saw among the Šavajé was a ĩdjãzõ
[184] dance and very similar to that of the Karajá. It took place on the first evening. The two masks stood side by side in front of the hut,